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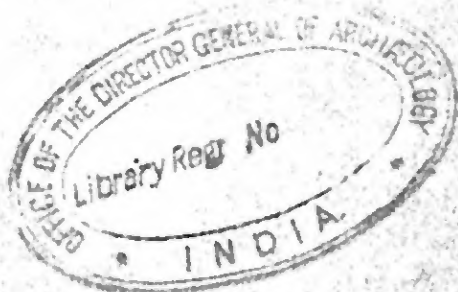
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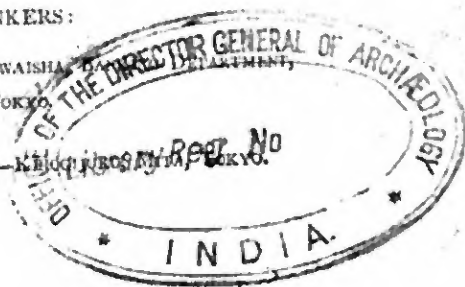
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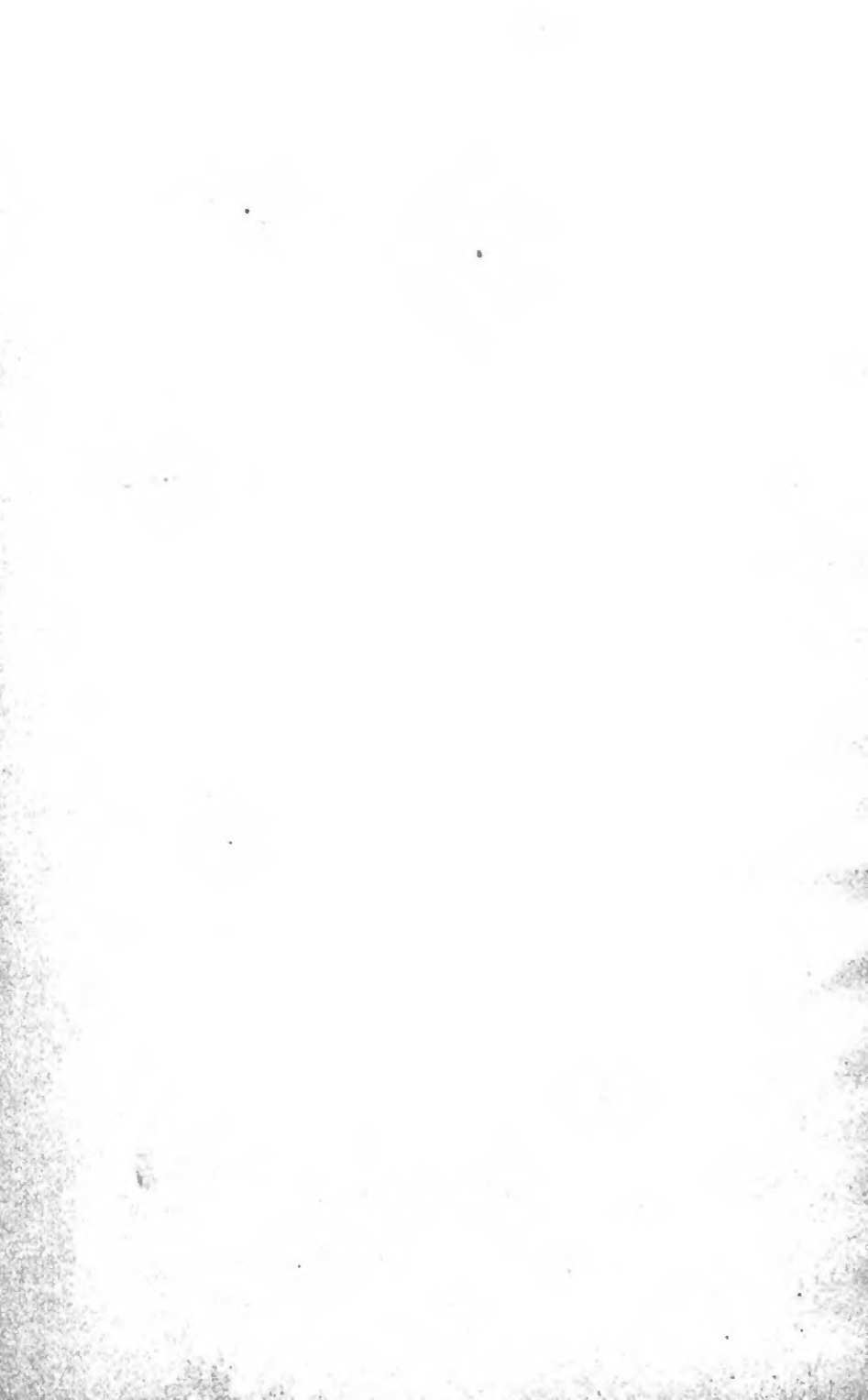
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1. MATSURA TAKESHIRO.

THE OLD GEOGRAPHER;—MATSUURA TAKESHIRO

That the Japanese are impersonal is a trite and commonplace observation. It is true that to an extraordinary degree they are non-individual, impersonal, and given to acting as a group rather than as individuals. Every writer who knows the people has called attention to the fact. Percival Lowell finds this characteristic imbedded in and reflected by their language. This characteristic quality no doubt has contributed to the long continuance of the people and to the permanence of the imperial house; it is the secret that underlies the victory at Port Arthur; it is no doubt the cause of the ease with which the nation has assimilated the teachings of the west. It is, however, also true, and not inconsistent with this quality of impersonality that the Japanese are to an extraordinary degree free and untrammelled in their tastes and independent in the indulgence of them. Nowhere else may one find individuals more notably independent and original than in Japan.

A striking example of this originality in a population marked by impersonality and non-individualism is found in Matsuura Takeshiro. He was a man of great ability and power, remarkably original, and of an independence which in many individualistic communities would scarcely have been tolerated.

My own knowledge of Matsuura Takeshiro began with my first visit to Japan in 1904. The object of that visit was to secure a group of Ainu for the outdoor ethnologic exhibit of the Louisiana Purchase Exposition at St. Louis. In connection with this mission it was necessary to examine with considerable care the literature in different languages concerning Ainu. There are many books and manuscripts in Japanese describing the Ainu,

their life and home, and among these the writings of Matsuura Takeshiro are conspicuous. These books about the far North and the aboriginal population of Japan by the old writer are adorned with many illustrations drawn by himself. These pictures interested me so much by their simplicity and force that I became interested in learning of their maker. A very slight investigation showed that the artist-author was an extraordinary and interesting man. Since then I have sought all possible information regarding him, and have brought together a great mass of interesting and curious material. He is far less known to Japanese today than his actual work and achievements warrant and to foreigners his name means nothing.

Matsuura Takeshiro was born at Kitanoe, Ishigun, Ise province at the hour of the Tiger, on the sixth day of the second month of the year Bunsei 1—1818. His father's name was Tokiharu, though he was commonly called Keisuke. Tokiharu was a devotee of *chanoyu* and *haikai*; his *haikai* name was Hakubaisha Gessai, or Onoe-no-shito; he studied Japanese literature under the famous Motoori. It is not surprising that the son of such a father was precocious; both inheritance and surroundings contributed in his intellectual development. The boy's first schooling was gained from the local priest, who began his instruction when the child was seven years of age. Takeshiro early imbibed the notion of becoming a Buddhist priest, but his parents objected to the idea. He showed literary and artistic tendencies from childhood. At eleven years of age he composed a *haiku* which greatly pleased the father. Translated, it amounts to about this:

"The time for the returning of the wild geese is due since yesterday."

Thought and expression both are very simple, but it is said that the poetic form is good. It was about this time that the boy began to show evidence of that fondness for antiquarian study which afterward became so marked in him,—copying with care from an ancient book the pictures of some curious old bells. Even from boyhood he showed a fondness for the company of



2. [THREE KAKEMONO PAINTED BY MATSUURA TAKESHIRO. ONE BEARS A SKETCH-MAP OF THE CHISHIMA ISLANDS: THE OTHER TWO REPRESENT AINU FESTIVALS.

men of letters and intelligence. In the year Tempō 1, when he was thirteen years old, he was sent as a student to the Han of Tsu, where he was under the instruction of the noted scholar Hirainatsu Rakusai. He remained there three years. At that time Tsu was a famous centre of literary interest and many of the well known writers of the day went there. Thus Matsuura had many opportunities for seeing and knowing famous men. When fourteen years of age he had the advantage of hearing Ikai Keishō; at the age of fifteen, he met men like Nakajima Soien, Nishina Hakuyaku and Yanagawa Seigan.

The boy early showed a love of travel, which in his case amounted to a veritable *wanderlust*, and which remained his most marked characteristic through life. When he was sixteen years of age he returned to his home town, but almost immediately began his famous wanderings. From Kitanoe he went on foot over the famous Tokaido to the Shogunal capital, Yedo. On this excursion he called upon the famous Yamaguchi Gusō. He then went by the Nakasendo to Zenkoji, climbing Mount Togakushi in Shinshū. These excursions were the beginning of a remarkable series of wanderings which took him over the greater part of the Hondo. When seventeen years old, with autograph books and pen he started for Kyoto, then the national capital. From there he journeyed through province after province. Everywhere he called on men of letters, paying his respects, imbibing inspiration, and forming friendships, some of which lasted through his lifetime. He visited places of historic interest. He had an absolute passion for mountain climbing, and everywhere ascended notable and famous peaks. Of a deeply religious nature, he paid respect at famous shrines. To list the places visited in these youthful journeys would be to make a catalogue of all places of note in the many provinces extending from Nagasaki to Sendai and Matsushima. Nor were these wanderings without hardship and danger. The times were very different from the present, and there were legal restrictions on free movement. Bandits, famine, pestilence were en-

countered at times; disguises were sometimes necessary. Thus, when he entered Satsuma province, at the age of twenty, he found it wise to assume the garb of Buddhist priest. When at twenty-one years of age, he was in Nagasaki, a serious epidemic was raging.

During this year his father died; his sister, and a brother had died during his childhood or youth; still continuing his wanderings, he became a Buddhist priest, assuming the name of Bunke. He was first priest of Zen-ren-ji and then of Kendo Osho. He did not, however, settle down, but visited the southern islands. Ministering as priest in various localities in the course of his wanderings he reached Tsushima, and from that island gazed across to the mountains of Chosen. He longed to visit Korea but the restrictions of the time were too rigid to permit. It was at this time that his mother died, and he was practically alone in the world.

When twenty-six years old, he had come into contact with an old man, a village headman, who loved to talk with strangers who passed through his village. Curiously enough this old man had entertained one and another passing foreigner—a class then rare in Japan. This headman's conversation and opinion deeply impressed Matsuura. It was from him that he heard reports concerning Yezo and Karafuto. The desire to visit the far North grew strong within him. Shortly after his mother's death he returned to his native town, after an absence of nine years, which had been spent in almost continuous wanderings. He visited the graves of his parents, commemorated their deaths, and, having decided upon his northern expedition, went to visit the national shrines of Ise before leaving. He desired here to pay respect to the national deities and sacred shrines but, as a shaven priest of Buddhism, might not do so. Here was exemplified one of the most curious characteristics of the man. Though he continued his daily prayers, morning and evening, through his life, after the Buddhist fashion, he placed national loyalty above his Buddhist fervor; abandoning the priesthood, he permitted his hair to

grow, and performed the duties of filial piety and national respect at Ise. He now hurried on his preparations for what was perhaps the most important event of his career, his work in Yezo and Saghalien. At that time it was a serious enterprise to leave the main island. Matsuura started on his journey and arrived at Maitomachi, expecting to cross to Matsumae, but found the inspection so severe that he was forced to postpone his plan a year, and went into Rikuzen province. The next year he traversed the northern road, and succeeded in crossing to Esashi. He there found the inspection so severe that he was compelled to leave his belongings behind him, and pressed on, disguised as a merchant. He spent seven months in travel through the island, coming out at Hakodate in the tenth month and reaching Yedo at the year's end. He made almost no tarry there and soon set out again for the north. Waiting for an opportunity, at Matsumae he joined himself as a servant to Nishikawa Shunan, an official of Karafio (Saghalien), that he might get into that island. Together they travelled through western Yezo and crossed to Karafto. They crossed that island, explored the east coast, crossed again, and explored the west coast back to Shiranushi, where they had entered. He now crossed back to Soya in Yezo, where he separated from his master. Taking one native from Yezo, he penetrated to Shtoko, but finally returned again to Soya. He now continued his investigations in Yezo, journeying by Ishikari, Chitose and Yufutsu to Esashi, and finally back into the northern part of the Hondo, where he arrived, being thirty years of age.

During these journeys in Yezo and Karafto Matsuura was often limited in means. During his early journey in Yezo he had been accompanied by a friend, Rai Mikisaburo, a poet. When these young men had been entertained and were ready to pursue their journey, they were accustomed to pay their score by writing a poem and cutting a seal for their host. On this journey, to mark the shortness of the winter solstice, the two friends competed to see whether they could achieve the feat of writing one hundred poems and cutting one hundred

seals on the shortest day of the year. They succeeded in their curious undertaking, the result of which is a unique little volume which I have had the pleasure of holding in my hands. Each page bears a poem written by Rai Mikisaburo and is stamped with a seal cut by Matsuura. Since it was first shown to me two years ago, after remaining in manuscript more than sixty years, the little book has been reproduced and today those who wish may own a copy. On the day in question, when the two young men competed against time, Rai Mikisaburo wrote a poem and then waited for Matsuura to seal it, after which they both began upon the next task. Samples of these poems may be of interest.

Theme : Open window.

Is it not too early to open window?
 This day how deep is our emotion!
 The man who cuts seals,
 The man who sings—contest for
 One hundred poems, and one hundred seals.

Theme : Ancients mourned the shortness of the day, (or
 Ancients longed for a moment of the day).

Today we still long for a moment's time.
 Hundred poems have not been finished yet.
 And the sun is setting in the western hills.

In his thirty-second year, Kayei 2, Matsuura again started for Matsuma, this time to explore Chishima (Kunashiu and Eterof). Matsuura had now covered the whole north. These journeys were epoch-making. The traveller had visited Yezo, Karafto and Chishima. No one before had done anything equal to it. The results were of significance and may be grouped under three heads—geographic, literary, and political. Cartography for those regions practically dates from Matsuura. When the period of his labors, Japanese non-acquaintance with modern methods and instruments, and his own limitations are remembered, the importance of his results will be appreciated. Matsuura had only a simple pocket compass; for measuring distances he was compelled to depend upon his personal pacing;

for outlines, he gained his ideas by ocular inspection from high points and then a personal traverse. In 1894, when I first saw his famous printed map of Yezo in twenty-eight sections, I compared it with modern maps of the same region; the comparison was made in company with a trained topographer acquainted with modern methods and delicate instruments. We were impressed by the wonderful detail in the old map; the painstaking care and fidelity were notable and spoke eloquently for the accurate and honest effort of the old geographer. Matsuura's notebooks made in the field with careful accuracy were marvels of diligence. He observed everything—plants, animals, human beings, life, customs, products, soils, topography, altitudes, drainage, coastlines. More than two hundred of these note books were filled with observations. Their contents were afterwards worked into a series of volumes which together formed a contribution of lasting value. In 1850 he had completed thirty-five volumes of his *Sanko Ezo Nisshi*. It was during this year that his first map of Yezo was printed. During the five years that followed Matsuura was in Japan, never staying long in one place, always writing. He was interested in public matters, and some of his writings discussed national affairs. When the American ships of Perry's expedition appeared, he was one of those who were ordered to keep track of their movements and purpose and to advise regarding Japanese policy. He was often consulted upon political matters and in response expressed his views with a frankness that was not always welcome. During this period the practical importance of his work in the far North began to be realized, and at last the Bakufu took notice of it. In 1855, the Bakufu gave him ten *ryo* of gold in recognition of this work; the same day he received five *ryo* of gold from the Prince of Mito; a few days later, fifteen pieces of silver from the Lord of Sendai. He had always found sympathy and interest for his work among these great lords of the North. Toward the end of the year he was employed by the Bakufu, and during the next three years was actively engaged in official work in Yezo, where he investigated

the conditions of land and people, devised means for the development of the country and the advancement of the population, advised and consulted with the local officials. During this time he was constantly writing and compiling important reports and repeatedly received special grants of money in return for these services. It was in 1859 that the great map of Yezo in twenty-eight sections, to which we have already referred, was printed. It was in the same year, that his large map of Karafto was completed. With this year, however, he ended his connection with the Bakufu. He was no politician, and undoubtedly official life had irritated him. In leaving office he composed a poem running somewhat after this fashion:

Laugh not, men of the world!
Though my house be small
My belly can store
All the mountains and rivers of Yezo.
For wealth and honors
I care not
As the years advance,
So that I have the clear sky overhead.

Though no longer in active government service, and though often out of harmony with its guiding principles, he continued to compile his results and to advise when consulted, as often happened. With the beginning of the new regime his services were again called into requisition. In the first year of the period of Meiji, he was appointed judge at Hakodate and raised to the rank of the *Jugoinoge*; a little later he was given 15,000 *hiki* on account of his years of service in Yezo; a month later he was called to Tokyo and appointed Adjutant to the Governor of Tokyo Fu. He was appointed to the position of *Gunseikioku*, with the duty of dividing the kens into guns, and late in the year was appointed herald in connection with the change of the capital from Kyoto to Tokyo. In 1869 at his own request he was released from the work of Adjutant Governor and was appointed *Kaitakuhangwan*—"Judge-Explorer." For his services in naming the *do*, *gun*, and *kuni*,





3. MIRROR PRESENTED TO KITANO TENJIN, KYOTO, IN MEIJI 7. (FROM A RUBBING.)

he was raised to the rank of *Jugoi* and was granted 100 *ryo* of gold. He, however, soon resigned finally from official life, abandoning his title and his rank. In accepting his resignation the imperial government granted him a life pension of "fifteen men's allowance." With this resignation he became *shizoku* of Tokyo Fu.

His house in Tokyo became a centre. The famous men of the capital visited him. Artists, poets, men of affairs were his friends. Now past fifty years of age, he devoted more time to the things which he personally loved, undisturbed by outside demands. He had always had a great admiration for Sugawara-no-Michizane the man, and reverence for Tenjin, the deity. This respect now found tangible expression in the dedication of a series of mirrors at Tenjin shrines. The first of these was presented to Kitano Tenjin of Kyoto. This mirror was of bronze, with a diameter of three *shaku* three *sun* and a weight of 200 *ten kin*. Years before Kato Kiyomasa had presented a mirror to this same shrine. On the back of the mirror dedicated by Matsuura is a map of Yezo, Karafuto and Chishima; it bears as inscription a poem:

Many a decade have I thought
Of the northern sea.
This present time has seen
The rise of new roads:

The second of these great mirrors was given to Uyeno Toshogu. It is of the same size as the preceding and upon the back is a map of the whole of Japan. The poem upon it refers to Iyeyasu. In it he is mentioned as the influence that illuminates the east, and extends even to the west—from the small islands of the south to the wide-stretching lands of the north. This gift deserves a word of comment. It was given shortly after the restoration; the new regime was very popular; the empire and the emperor were adulated; the name of Tokugawa was despised, decried, execrated. To give a mirror at that time to the Tokugawa shrine was itself an act of bravery; to add as a mild remonstrance the reminder that

Iyeyasu, the founder of the Tokugawa house, had also known and ruled a great Japao, was daring.

Later on Matsuura presented large mirrors to Temman Tenjin at Osaka, to Kiposan-jinja at Yoshino and to Dazaifu Tenjin. These all bore maps and diagrams of pilgrimages and significant and appropriate poems. Besides these five large mirrors, Matsuura dedicated twenty smaller ones to lesser Tenjin shrines. The fact that he selected twenty-five shrines for his presentation was no accident. It is true that Tenjin's day of celebration falls on January 25,—but it is also true that Matsuura always attributed a special idea of perfection, completeness, or good fortune to the number twenty-five. In his sixty-third year at New Year's time, he published a curious chart or diagram of pilgrimage for Tenjin shrines from Omine-jinja to Kumano. This diagram was arranged after the fashion of the play diagrams so common in Japan as a game board in which pieces are moved by players from space to space in accordance with the throw of dice or the spin of a tectotum. His diagram was intended as a pilgrimage guide, and as a help to fixing in memory the names and locations of the more famous shrines of Tenjin. This diagram he sent out to friends and children as a New Year's gift, as a means of instruction and souvenir.

The presentation of these mirrors to Tenjin shrines is another illustration of Matsuura's attitude toward money. He hated the thought of holding money as such. It was his desire neither to have a fortune in his life-time, nor to leave money at his death. This attitude toward money is reflected in many of the events of his life; thus, in his work in Yezo, where he travelled much of the time without resources, and in the expression of feeling conveyed by his poem written at the time of his resignation from public office.

In 1885 to 1887, when a man of nearly seventy years, he opened the Odainaharayaonia in Yamato. According to tradition and history the famous Buddhist saint, En-no Shotoku (En-no-gyoja) was the first human being to ascend Hakusan, Daisen, Tateyama, and others of the high mountains of the region.



4. MIRROR PRESENTED TO UYENO TOSHOGU, TOKYO, MEIJI 8. (FROM A RUBBING.)



The purpose of the old saint in making these ascents was to bring the most remote and inaccessible parts of the country under the sway of Buddhism. It is probable that no human being during the intervening centuries had followed the same arduous trail. Not only so, the whole region was neglected, avoided through superstitious fear. Matsuura retravelled the difficult trail trodden by the saint and established shrines and stations at seventy-five different places. His reason for establishing shrines rather than inns or rest-houses was that people would mistreat or foul the latter, and thus make the trail and journey one of non-edification. This achievement of opening up the Odainaharayama which would have been a notable feat for a young man to accomplish, was performed under the influence of a variety of motives. *Wanderlust* and the desire to do what but one ancient predecessor had done were no doubt influential, but he himself assigned three specific reasons besides; he wished to overcome the superstitious fears of the people by demonstrating the possibility and safety of the journey; to open up for cultivation a considerable area of arable land, before neglected; to select for himself a burial place in a spot beautiful by nature.

In his three great journeys in the far north, Matsuura had been often forced to do his own cooking and for that purpose carried kettles with him. The three kettles which had served him faithfully in those desolate regions had assumed an almost human interest to him and he looked upon them as friends to whom he said he owed his life. He guarded them in his home with affection through many years. Perhaps as time advanced he dreaded lest they might fall into unsympathetic hands after his death and meet with neglect or abuse. However that may be, he finally decided upon their interment. He picked out a lovely spot at Miidera overlooking Lake Biwa, on Tenjin-yama, where he buried them and raised an inscribed monument to their memory.

During his later years he continued to write and every year saw one or more small volumes from his pen, in which

he narrated the events of the year, recorded his travels, expressed his views upon questions and things. At sixty-eight years of age he revisited the Odainaharayama in order to re-erect a warning monument regarding a spring of dangerous water and visit temples; at sixty-nine years he climbed Mount Fuji.

In 1880 Matsuura's friend, the artist Kawanabe Kyosai, began painting a picture which represented Matsuura Takeshiro lying in death under the Hokkaido tree—after the fashion of the well known conventional representation of the death of Buddha under the Bo tree. This *nehan* picture occupied seven years in its painting, being finished only in 1886. In it the old traveller is represented as surrounded by his friends and the curious and beautiful things to which he had given affection and study during his lifetime. The picture was painted in response to his own suggestion, and it is said that his actual death was as calm and peaceful as the painted representation. Matsuura was a connoisseur in odd and quaint things, in toys and antiquities. We have already stated that his interest in such matters dated from childhood. In his wanderings he had many opportunities to secure rare and fine pieces, and his judgment in such things was highly valued. As his line of march was usually known beforehand, persons would often gather at the stations where it was known that he would rest, bringing with them curios for his inspection and verdict. His conversations on such occasions were veritable lectures of instruction. When such objects were offered to him for sale he always paid the price asked without haggling, if he cared for the pieces. As a consequence, many choice things were offered to him. In course of time he had secured a large number of ancient *magatama* and *kudatama* (beads of stone); the best of these he strung on cords and wore as rosaries. The photographs made of him in later years regularly represented him as wearing one or more of these.

One interesting fact regarding Matsuura's methods of work came accidentally to my attention. Tokyo booksellers have



5. ONE-MAT ROOM; FROM FRONT.

learned my interest in the old geographer, and regularly call my attention to anything relating to him. On one occasion, at a second-hand book-store, a note-book in his careful handwriting was produced. It was a treatise on ancient Japanese coins and was illustrated with well made rubbings. Because it was an original in his own writing I desired to buy it, but found the price high; later, after my return to the United States, I repented, and sent back for it. It is now in my possession. Conversing with Matsuura Takeshiro's grandson, I mentioned this incident. It seems that the volume which I purchased is one of a series of twenty volumes, and was lost or stolen, together with some other numbers of the series. The loss does not, however, break the complete set of his work, for I was told that throughout his literary life, it was his custom to make two copies of each and every one of his writings. The family still has a complete copy of this work on coins.

About two years before his death Matsuura had the fancy of building a small house or room of one-mat-size. He said that there had already been a house in Japan measuring one and one-half mats, but never one of but a single mat. The one mat room was built as an attachment to the house in which he had been living. His friends contributed to the carrying out of his idea by presenting him pieces of timber or stone from various famous and historic buildings in different parts of Japan. There are nearly one hundred such relics built into the little structure. The tablet at the entrance to the room is made from the burned wood of the west gate of Shitennoji, Osaka. 1915; the right and left frames of the small north window are from the library of Kofukuji, Yamato; the ceiling plates are made from the door of Seishoden in Kumano temple, Kii—and so on. Matsuura Takeshiro actually lived in his one-mat house during the last two years of his life. It stood for some time at the place where he had erected it, but for fear that it might be destroyed by fire, it was finally removed to the grounds of Marquis Tokugawa in Azabu, where it is still preserved. In this connection it may be stated that physically

Mr. Matsuura was a little man, measuring but four feet eight inches in stature.

Matsuura Takeshiro died on the tenth day of the second month of 1888. He was stricken with meningitis on the fourth day of the month. On the seventh day he was raised to the rank of *jugoi* by special messenger from the Emperor. On the day of his death the Emperor supplied funds for his funeral expenses. He was at first buried at Shofukuji in Asakusa, but later his remains were removed to Somei cemetery. By his will his bones were divided; part of them lie at Somei and part in his much loved Yamato Odainaharayama. A monument to his memory was also built in Nagoya-dani.

We have visited the grave in Somei cemetery. It is marked by a simple monument bearing a long inscription upon its four faces. There one may read the achievements of the old geographer. It is not completely forgotten, nor neglected, and the visitor often finds fresh flowers and burning incense left by someone who remembers that Matsuura Takeshiro did loyal service to his Japan.

FREDERICK STARR.

LIST OF MATERIALS USED IN THE CONSTRUCTION OF MATSUURA
TAKESHIRO'S ONE-MAT ROOM

1. Burnt wood from the west gate of Shiten-nō-ji, Osaka, (1615). Tablet at the entrance of the room.
2. Board from the library of Kōfuku-ji, Yamato. The right and left frames of the small north window.
3. Door of Seishō-den, Kumano temple, Kii. Boards of ceiling and one board of book-case.
4. Sill of a temple gate, Itsukushima, Aki; camphor wood. Doors of book-case and tobacco tray.
5. Lower timber of the wall of Itsukushima temple, Aki. Board under the south window.
6. Post from Togetsu bridge, Kyoto; pine. Pillar.
7. Round pillar from Kennin-ji, Kyoto. Beam above book-case.
8. Burnt *hinoki* wood, from Kōdai-ji, Kyoto: (burned in 1885). Cross beams of eaves.
9. Bambu from Awaji.
10. "Okohira bambu," from Kuwahara district, Osumi. Used instead of tiles in the roof above the south window.
11. "Rikyu bambu," from the garden of Hirosawa temple, Matsuura district, Hizen. Blow tube.
12. Tile nails from Kumamoto castle, Higo. Used in arranging the charcoal fire.
13. Lid of water jar from Setsusan. Tablet at the south eaves; bears characters—*sosha* (cottage).
14. Burnt wood from Makio temple, Minami district, Izumi: (burned in 1882). Base of book-case.
15. Old wood from Hakugō-ji, Soegami district, Yamato. Small shelf under side alcove.
16. Old (buried) *cryptomeria* wood, Mitsuki village, Mikasa district, Chikuzen.

17. Block from the tower of Yenkyo-ji, Harinfa. Foundation for pillar.
18. Burnt *hinoki* wood, Seishō-den, Kumano. Ornamental pillar of the shelf for shinto tablets.
19. Old tablet from Benzaki-hachiman temple, Yahashi, Ōmi. Ceiling of book-case and small pillar of side alcove.
20. Wood from the Yamada family at Settsu. Ventilation board under verandah.
21. Cross beam from the Tohō-den, Ise. Cross beam.
22. Old wood from the Ishiyama-dera, Ōmi. Sill of north window.
23. Old *cryptomeria* wood from font at Ishiyama-dera, Ōmi. Door of receptacle on the east.
24. Door frame of *hinoki* wood, Shaka-do, Mt. Hiei. Girder of eaves at south window.
25. *Hinoki* wood, lower timber of wall of Byōdō-in, Uji. Side of small cupboard next to alcove.
26. Board from verandah of Sanbi-myō-jin, Mii-dera, (1521).
27. *Hinoki* beam, from Hiniko, Mii-dera, (1521). Frame of alcove.
28. Pillar of *cryptomeria* wood from Shinra-myō-jin, Mii-dera, (1532). Sill of south window.
29. Beam of *cryptomeria* from Gohodō, Mii-dera, (1535). Sill of passage window.
30. Old wood, dug from ruins of Kiyomi barrier; Okitsu. In book-case posts.
31. Board from Hikamiyama, Saba district, Suō. Brazier.
32. "Sakasamatsu" (pine) from the Imino-miya, Toyoura district, Nagato. Beam of door.
33. Door of *cryptomeria* from Aratama temple, Kusuno village, Toyoura, Nagato.
34. Carving of elephant's trunk, Hachiman temple, Kamakura. Arm of bambu eaves.
35. *Hinoki* from floor of Izumo temple. The god's shelf.
36. Ornamental open-work from above a lintel of Komori temple, Yamato. Over the middle partition.

37. From Kenuki tower, Yamato. Stand for offerings.
38. Board from the imperial seat, old Kissu-in shrine, Yamato.
Rim board of the mat.
39. Old wood from the gateway of the tomb of the Emperor
Godaigo, Yamato. Four pillars, verandah and side-
board of ceiling.
40. A block, "kobushihana," from Hachiman temple, Arido
district, Suruga. Stopper of south window-door.
41. Old wood of "shichishoku" house of Nichiren. Part of
alcove shelf.
42. Pillar from Kuno temple, Arido district, Suruga. Hang-
ing pillar of alcove.
43. Broken carving in *hinoki* wood, from Kuno temple. Wall
framing under book-case and stopper of the window-
door at the pillar.
44. } Two pieces of *hinoki* from same temple. Under-beams of
45. } walls.
46. Door board and rods from Rinsai-ji, Mt. Shizuhata,
Suruga. In doors, ceiling and sills.
47. Old wood from Kasuga temple, (1178). Pillar and board
under door-sill.
48. Board of *hinoki*, from verandah of temple at Kunō, Suru-
ga. Frame of south window-door.
49. Board from verandah of the five-storied pagoda, Kunō,
Suruga. Shelf of book-case.
50. Pillar from Inani temple, Kunō, Suruga. Pillar.
51. Two boards from Sesou temple, Mt. Washio, Yamato.
Ceiling of the god-shelf and middle shelf of the alcove.
52. Tablet of Saigyō-shonin at Taisnian, Saigyō-dani, Yamato.
Tablet.
53. Door from the three-storied pagoda, Mishima temple, Izu.
Door of south window.
54. Oak wood from Osezaki temple, Izawa district, Izu.
Upper sill of north window.
55. *Cryptomeria* wood from a stand at Hitosugi village,
Suruga.

56. } Burnt wood, from Tofuku-ji, Kyoto, (Burned in 1882).
57. } Pillars, upper sill-boards, side of alcove ceiling, verandah.
58. Tablet from Hitomaru temple, Akashi.
59. Board from the ceiling of Tokueon-in, Mt. Kunō, Suruga.
60. Old door from Udo temple, south Naka district, Hyuga.
God-shelf.
61. Old door of Honoe-ancho temple, Otaka village, Owari.
Doors of the god-shelf.
62. Old wood from Matsuzaki temple, Suō. Wall supporter,
under caves.
63. Carving from the old three-storied pagoda, Matsuzaki
temple.
64. Lattice-work, Takorihime temple, Munakata district,
Chikuzen, (1594).
65. Lattice-work, Sakai-matsu-Hachiman temple, Naka-Izumi,
Tōtōmi. Ceiling of alcove.
66. Pillar from the ruined Kanamori room, Sogon-ji, Taka-
yama, Hida. Pillar.
67. Board of *cryptomeria*, from Chyoryu-ji, Kōrikami, Mino.
Under the south window.
68. Wood from old camphor tree, Temmangu, Chikuzen.
Door of small cupboard next to alcove.
69. "Suma-bambu" screen, Suma, Settsu. Used in closet
under the east sill.
70. Two sliding doors from Yoshida temple, old castle of
Toyohashi, Mikawa. Shelf and ceiling.
71. Two boards from lower timber of wall of Ise shrine.
Pillars and roof of closet.
72. Camphor tree root, dug at Wada village, Atami, (1879).
Used under book-case.
73. *Cryptomeria* wood, dug at Shimoinago village, Suruga.
Pillar and verandah ceiling.
74. Pieces from five old pine trees at Murasaki-yama, Kyoto.
Board between two pillars and beams.
75. Pine board from Tatcyama, Yetchū. Used as a tray.
76. Board from Temman temple, Kichijoin village, Kyoto.

In wall, at eaves, on south.

77. Door of the gate of Shuraku palace, Kyoto. In alcove.
78. Ceiling board from house of Mr. Egawa, Nirayama, Izu.
Ornamental open-work of god-shelf.
79. Lattice from Kinoshitayakushi temple, Miyagino, Rikuzen.
Lattice of verandah window.
80. *Cryptomeria* wood dug at Tachibana village, Anbara district, Suruga. Frames of *shoji*.
81. Door from Sone-tenjin, Harima.
82. Clay bell, Kinō temple, Mt. Mitake, Kuma district, Kai.
It hangs before the god-shelf.
83. Old wood from Kitano-temman, Kyoto. Side of book-case ceiling and posts of eaves.
84. Old board of camphor wood, Benkeikusu, Kii.
85. Shelf-boards from Horyu-ji, Yamato. Shelf-boards of book-case.
86. Old picture of "Temmangu." (About 1615).
87. Poem by Mr. Fujimura.
88. Book, "Senshūshō," with paper for poems from Mr. Inazaki, Tokyo.
89. Book, "Sankashū," from Mr. Suhara, Tokyo.
90. Old desk, from Mr. Nishio, Osaka.
91. Steps from five-storied pagoda of ruined Daian-ji, Soekami district, Yamato.

THE CRUCIFIXION OF THE TWENTY-SIX IN 1597

EXCERPTS TRANSLATED FROM THE BOLLANDIST
Acta Sanctorum FOR FEBRUARY FIFTH

Hideyoshi in the earlier years of his authority seemed to favour the Christians. But in 1587 he took it for granted that the European missionaries were spies of a hostile power, and he ordered them to leave the Japanese dominions within twenty days. The great feudal lords of those days had not been indifferent to the Christian movement, and some of them had been baptized. Through the influence of these Christian *Daimyo* the execution of the edict was, first suspended for six months, and, later, some of the missionaries were expressly permitted to remain at Nagasaki to provide for the religious needs of the Portuguese residents, and from that place they secretly exercised their ministry among the Japanese believers.

None of them, in fact, left the country, and for ten years no Christian blood was shed in Japan, the presence of the missionaries being tacitly condoned by the authorities.

As late as the year 1596 Peter Martinez, a member of the Company of Jesus, was sent as a bishop to Japan, and he was even received graciously by Hideyoshi, to whom he presented letters from the Governor of the Indies, and received express permission to reside in the country.

The increase in the number of converts was noteworthy, even in this period of truce. In the single year 1591-92 over 12,000 adults received baptism. The total number of Christians was then over a quarter of a million.

In the summer of 1596 the suspicions of Hideyoshi were once more aroused. A Spanish galleon on its way from Manila

to New Spain was wrecked upon the coast of Tosa, and the vessel and all the salvage confiscated. The ship's master, wishing to snatch something from the loss, tried to intimidate the government officials by boasting of the greatness and the extent of the power of the King of Spain,—a power whose weight would certainly be felt by any ruler who ventured to act an enemy's part against even the least Spaniard. On being questioned as to the manner in which this empire had been set up so widely the shipmaster replied that it had been accomplished especially through the work of missionaries who prepared the way by converting peoples to Christianity. When this rash boast was reported to Hideyoshi his anger was kindled at once.

In December he ordered a list of Japanese who were in close relation to the foreigners at Myako and at Osaka to be drawn up. The number speedily grew so great that the inquest for suspected Japanese had to be suspended. The Japanese converts themselves felt that the hour of martyrdom had come and they showed themselves eager to embrace it. Nor was their enthusiasm confined to the common people,—several great lords gave in their names, among them a relative of Hideyoshi himself.

For one cause or another but twenty four, including six Spanish Franciscans, three Japanese Jesuits, and fifteen lay Japanese, were arrested. There were three boys among the latter, aged between eleven and fourteen, who had been taught to serve mass by the Franciscans.

At this point we take up the narrative of Ludovico Froës, concerning whom we call attention to the fact, stated in the *Acta*, that he was, almost beyond a doubt, an eye witness of the crucifixion. The *Acta* narrative says of him that Georgius Cardosus calls Froës an Eye Witness (*testem oculatum*), that he was living in Nagasaki at the time, and was certainly there only a month before. Froës died five months after the martyrdom, (in July 1597). I may as well observe also that John Bolland (Ippannes Bollandus), who wrote the full account for the *Acta* is certainly justified in saying that "full confidence

is to be placed in the chronicle of Father Froës, for he wrote with knowledge and with the sincerity of purpose, rejecting all doubtful matters." Froës does not say in so many words that he was an eye witness of the end. He writes to Claudius, Bp. of Aquaviva: "I will narrate nothing except what I have "received from men worthy of trust, some of whom are "members of our Society, others are seculars who were "present either at Meaco where the persecution first arose, or "at Nagasaki where the final act was carried out, and who "related the facts either in letters or by word of mouth."

Very large portions have been omitted in the earlier part of his account, which traces the causes and stages of the persecution, and devotes considerable space to collateral points of interest, devoting a long chapter, for example, to the question as to the rank which Paul Miki bore in the Society of Jesus.

It should also be noted that Bollandus almost invariably calls the Daimyo by the name of *Rex*, and so speaks of Hideyoshi himself, as we shall see in the very next sentence for at this point, I take up the narrative of the Acta. C. F. S.

When the King had made known his purpose in this affair he sent an order to Fazamburus,* a heathen and the substitute of his brother Tarazaudonus, that the Franciscan Fathers should be sent in a few days from Meaco to Nagoya† (in Kiushiu) where he had his seat, and from there to Nagasaki to be crucified.

Nothing more, however, than the noting of the names of those to be thus treated was done until the very end of December. The reason for this delay was that Gibonoscus‡

* *Fazamburus*. The identification of this personage with *Hasaburo Terazawa*, as suggested to me by Prof. E. W. Clement is at least very probable. He was Vice-governor of Nagasaki, under his brother who had been secretly baptized in 1596. The son of the latter it was who by his harsh rule caused the insurrection of Shimabara.

† *Gibonascius* is the latinization of *Jibu-no-shōju*, the title of one of the Governors of Kyoto (Vide Reins *Japan*).

‡ *Nagoya*, not the large city with the great castle adorned with immense golden dolphins, but a port of Hizen, in Kiyushiu.

and others at Court attempted to persuade the King to condemn the Franciscan Fathers to be exiled from Japan. This attempt was frustrated though the efforts of a physician, and the King again directed Gibonoscius to carry out the sentence. He ordered his deputy to cast the Franciscans and their disciples dwelling in their house to be bound in chains. The officers to whom was then committed the duty of apprehending the Franciscans set about their work and called them out by ones and twos. One, named Matthias, who acted as purveyor to the Fathers, was absent when the names were called. When he did not appear the servants began to cry out everywhere, "where is Matthias?" "Matthias must come out!" Next door to the Fathers lived another Christian of the same name, who hearing his own name called promptly presented himself to the officers, saying, "here is Matthias before you! Although I am not he whom you seek, nevertheless I am a Christian and the friend of these Fathers. The officers replied that this was enough; there was no use to waste oil and toil in seeking another man. So he was led away as an associate of the others. About him it may be said with a certain kind of holy envy "the lot fell upon Matthias and he was numbered with the eleven" [See Acts of the Apostles, chap. i, v. 26]. And so he received his happy fortune and portion with great gratitude. The other (and the true) Matthias was searched for no longer.

[In the very first days of January the prisoners were all sent to Myako]. Then, very early on the next day, all, to the number of twenty four, with hands bound behind their backs were led to an open square where a piece was cut off from the left ear of each. This Gibonoscius had perhaps taken care to have done, although the King had commanded that both ears and the nose should be cut off. When the particles of these ears had been carried to our people by a certain Christian who had gathered them together as they were cut off by the executioner and cast upon the earth, they were sent to Father Organtino. When he had looked at them and had taken them

into his hands with many tears, partly from compassion and partly shed in joy, he lifted them up, saying, "Behold the first-fruits of our Society in Japan: Behold the fruit of our labour: Behold the flowers of this new Church which I humbly offer to God!"

When their wounds had been dressed all the condemned were compelled to climb up into carts according to the ancient manner of the Japanese so that they should sit by threes in each cart. Our men were in the last of all. The number of the people who gazed at them was infinite, not only in the streets but also from windows and from the roofs. A tablet was carried before the carts on a long staff, which set forth the crime of the condemned and their sentence. This was the form of the words:

"Whereas these men came from the Philippines as if they were ambassadors and yet had remained at Meaco in order to publish the Christian Law which I had in previous years severely prohibited, I command that all of them together with the Japanese who have given in their names as followers of the Christian Law shall be put to death. And I prohibit the following of the said Law afresh for all time to come; let all understand this! And I command that this be done. If anyone does not obey this my edict he with his whole house shall be condemned to death."

The champions of Christ were led in derision about the city, greeted by the wondering people with tears and shoutings. The Franciscan Fathers exhorted their fellow sufferers, and the three boys of whom I have spoken kept on repeating with great joy and devotion the Lord's Prayer and the Angelical Salutation. The youngest of the three boys, Ludovicus (Louis)—he was only eleven years old—was accosted by a Japanese who said that he would promise to have him released if he would renounce his baptism, but the boy boldly answered, "Rather, thou too shouldst be a Christian, for there is no other way of attaining salvation!"

While these servants of God were carried through Meaco in this manner, some Christians, kindled by a desire for the

same shame and death implored the soldiers of the guard that they also might be thrown into the carts, but these soldiers by no means assented to their prayers.

At last they were brought back to their prison whence they had gone forth. When they jumped down from the carts Paul (Paulus Miki), joining himself to the Franciscan Fathers and embracing them, gave great thanks that under their shadow such a great gift of Divine mercy had been bestowed upon them. The multitude and the drivers of the carts were overwhelmed with wonder at this and said among themselves, "Whence is it that this sort of men act thus? Where else in all the world can men be found who rejoice in outrage and disgrace?"

Upon the next day, according to the commandment of the King, this most noble cohort was placed upon the backs of beasts of burden and led away to Osaka, and there through the streets were ignominiously made a spectacle for the multitudes. Here again, the Gentiles were so moved with pity as not to be able to keep back their tears, at the same time murmuring among themselves, "O deed alien to all reason! O vast injustice!"

Finally they were carried from Osaka to Sakai where again they were exposed to the insults of the citizens.

Before I deal with the progress of our people towards Nagasaki it seems to me of importance to take knowledge of what fruit was by the mercy of God gathered from the persecution at this stage. I shall review only a very few striking instances, because the general results can easily be inferred from what has been given above.

I come therefore at once to Victor, the Secretary of the Governor of Osaka. This good man not only wished to join himself to our company of martyrs, but laboured to cause his wife and children to join our company. To this end he removed from his own house, which was widely separated from ours, to one very near us. When certain persons said to him that it sufficed if he alone chose this different mode of life he

answered that no greater gain could be had by his wife and children than to hate their own lives for the sake of Christ. In brief, he showed so great zeal and ardour towards us in the (then) present state of affairs that he continued day and night in our house and went to Meaco as the companion of our Paul Miki, whom he waited on while he was in the prison and afterwards outside.

Andrew Ogasawara was another who confessed that he was affiliated with us and who rejoiced when the hour seemed at hand when his desire for martyrdom was to be granted. Between him and Vietor a holy contention arose as to which of the two deserved to be numbered among the chosen few.

Not less full of joy was what is related of his father, almost eighty years of age. When Andrew made known (at some length in the pages of Froës chronicle) his hopes of martyrdom and the need of being inflamed with love for Christ crucified in order to be worthy of a martyr's crown, the old man grew very pale and said, "O foolish man! dost thou dare sing all this to me? Shall I let myself be slain by violent men? If I should see a rude hand lifted against our spiritual Father shall I hold out my hands to be bound with a chain? Would not this act be the height of madness?"

The old man always carried according to the custom of his country a short sword, but now he added to it a sword and, drawing this out and inflamed with ire, he began to walk back and forth, shaking his sword, these words bursting out,— "let them come! let them come with their men and butcher the Fathers! I will guard them with these arms until they hack off both sword and arms, and then I should deserve to be a Martyr on account of my good battle." Then first sitting down the while, then rising to his feet, he drew out his sword; now he bared his arms and now he turned from one side to another, and by all these signs and gestures showed himself ready for mortal combat.

Andrew, observing that the good old man was little able

to grasp his own doctrine, began to suggest other ideas to him to the end that he should remove to another dwelling so that he might not act in a way not suited to Christian patience. Consequently he said to him, very respectfully : "Thou art aware, " dear Father, that our family is very well known in Japan on " account of the duties which it performs regarding the customs " and ceremonies of the Court. Wherefore, because I have " firmly determined to sacrifice my life for Christ, I pray thee " that with my little son thou wouldst betake thyself to some " more secure refuge so that neither our way of life nor our " race may be extinguished." But the old man, who was seriously grieved at this style of address burst out—"O man " devoid of all reason ! *so desu ka?* Dost thou dare to thrust " upon me such counsels ! How shall I ever be able to meet " the eyes of men ? How shall I ever be able to live after " receiving so great a disgrace ? Thou mayst hide thyself in a " corner for the sake of keeping on the family, but I will not " until I have broken an enemy's head ! I have made up my " mind to be a Martyr ! "

This answer caused great sorrow to Andrew, but God at last consoled him, for the old man, observing with how great zeal his son and his mother-in-law were working upon certain garments in order that they might be made more suitable for their wearing when they should be crucified, and when he saw others in the family repairing rosaries and other sacred objects, often hearing them repeating, " Blessed be the Lord who hath " brought us to this point of time ! " finally asked what he might do with such instruments. And when they replied that these *ornamenta* were for holy martyrdom, our old man said " it has been determined that I should die with you," and, throwing away his sword he seized a Rosary and piously began to recite it.

[Froës at this point brings the story of such incidents to a close with the remark that on account of his desire for brevity he had to omit many notable things, concluding] this only I say that so great ardour grew not only in men but in women that

the men of the Society [of Jesus, i.e. the Jesuits] were forced to implore them to keep the matter silent since they feared lest "the King," when he became aware of the state of their mind would burn with fiercer anger, seeing how great a number of nobles had united with the Church. Therefore they advised that none should confess themselves to be Christians till they had been sought out by the officials of *Taicosama*.

After these servants of God (as has been related) had been led about upon common work-horses in disgrace through the streets of Osaka and Sakai, Taicosama commanded them to be taken by land to Nagasaki, notifying by public advertisements his underlings to care for them on their journey from place to place as far as Nagoya where Fazamburus was to take them in charge and bring them thence to Nagasaki. Since Taicosama preferred the land route to that by sea, which was shorter, there was no other cause for this than that greater terror might be inspired in the peoples of the realms through which they had to pass in order that no one should afterward either seek baptism or receive the Fathers.

Therefore they set out from Sakai January 9th, 1597, continually guarded by armed men. One man went in front bearing on a long spear a tablet notifying the sentence which silently published the blame ascribed to the blameless ("*— silentio noxam imputatam innoxius promulgabat*"). The annoyances and miseries of the long march were of the sort which condemned criminals are accustomed to meet, who travel poorly clad in the depth of winter through cold and snow and ice. It is not to be denied that the Gentiles to whose custody they were committed treated them humanely; some pitied them, being affected by their innocence; others shunned them lest in case of their death or other harm the blame for such accidents be put upon them. And so, horses were procured for them, or seats such as are used in Japan and carried on the shoulders of two men (*kago*), when necessary. For frequently they did a part of the way on foot, as appeared from their swollen and wounded limbs.

Father Organtino had sent away last of all from Meaco a certain Christian named Peter who was singularly endowed with valour and who had helped the three Fathers of our Company and their associates out of his own purse whenever they had been in need. There was also another, a carpenter called Francis, who for the same cause had joined himself to the society of the Franciscan Fathers. These two therefore, because they had begun to work with the captives and to wait upon them, were after a few days seized by the guard as being Christians themselves, and were handed over to the next band, so that all might be brought to Nagoya. These captives then not only felt no grief (indeed, they had departed from Meaco through desire for so happy an end of life) but were sensible of great joy so that they gave thanks to the divine will for so great a gift. The rest of the way they went along with gladness, pouring out burning prayers to God and strengthening their hearts with other pious exercises. There grew up thereupon an extraordinary desire of communicating upon the most holy Body of Christ before their death. About this matter therefore Father Petrus, the Commissarius, wrote Father Rector of our college at Nagasaki, and also our Brother Paul wrote to Father Vice-Provincial in these words: "We have no other desire in this life than of making our confession and of communicating before we reach Nagasaki, for we know not whether afterward there will be any occasion offered,—the Franciscan Fathers not being yet sufficiently learned in our tongue to enable us to make a perfect (*integram*) confession."

In order to this preparation (for death) they now added exhortations, which Paul made to the Japanese, and which the Franciscan Fathers made to them through their interpreter, animating their souls for the offering of themselves to our Lord God with their whole heart, and encouraging them to thank God for this very great grace [i.e. of giving them the glory of a martyr's death]. This may be perceived from the discourse which Brother Martin had with them on their journey and

which, afterward, having been translated into Japanese was found on the breast of one of the Crucified.—“Brethren, we ought think of ourselves as great sinners, and that we cannot understand how great a favour our Lord has bestowed upon us through this brief affliction. Many Saints, and above all others St. Francis, have longed for the crown of martyrdom, yet it was not granted to them to attain it. But this very thing God offers us to-day, and not in any other manner than by the instrument of the Cross. Christ was loved most vehemently by the Apostles, yet the Cross was not bestowed upon them, except to two or three of their number. So too of other saints, some were beheaded, others were let down into caldrons of boiling water, others were stoned to death, others cast out to freeze upon an ice-clad pool, still others were torn into a thousand pieces by sharp hooks and claws, some were sawn in two through the body, many were driven over precipices and cast upon sharp rocks so that their members were mangled and broken. Thus in one way or another of torment and pain these being tried yielded up their souls to their Creator. But for us, although undeserving, has been prepared at this time the very trophy upon which the Son of God redeemed the world by His own death. This favour is so singularly great and immeasurable as to surpass even angelic intelligence. So then, let us prepare ourselves for enduring bravely all the torments to be inflicted upon us by our executioners, arming ourselves with the recollection of the glorious Passion of Christ, who, although a stranger to all guilt nevertheless for our salvation most readily bore all wrongs and sufferings. Boundless is the mercy which our Lord makes known to us; for since on account of even one mortal sin we have deserved eternal and intolerable pains, yet He has deigned to commute them unto this brief and passing pang. Furthermore since man by nature is weak and unable to bring anything to perfect accomplishment, it is necessary for us to implore heaven for divine grace. With our whole

"heart therefore let us have recourse to the most holy Mother of God, the Advocate of sinners, to the glorious St. Francis, to our Angel Guardian and to all the Saints in heaven that they may intercede for us." These things P. F. Martin cursorily said to the great consolation of his hearers. Many other things happened in this journey, full of edification, but I must omit them for the sake of brevity. This only I say, that so great gladness of soul, patience, and humility were manifested by this holy company that all were struck dumb with amazement, and the very Bonzes declared that this is truly the way of Evangelical Law and that it ought to be more widely extended and made known.

On the last day of January when the captives had reached Facata they were received with the usual kindness by the Gentiles, to whom they were a great example. Some Christians of the place visited them and carried away holy lessons from their visit. Brother Paul, who had used up the whole journey in preaching gave up a part of the night which they spent at Facata* to the same duty. Meanwhile, a messenger said to Fazanburus that the captives were to be there but a short time, and letters from the King commanded him to bring them without delay to Nagasaki. Then a runner was sent out to the Vice-Governor of Nagasaki giving him notice to have fifty crosses ready for the condemned, for in a little while they would be reached. It cannot be said how great a murmuring arose among the Portuguese and the Japanese after hearing this news: the number also of the crosses brought forth many thoughts, since it was greater by far than the number of the captives. Very great commotion also arose among the people in general, so that nothing else was talked of at home or abroad. Of all this I shall touch upon one incident alone, whence conjecture may be made as to the rest.

* *Facata* is Hakata, in the province of Chikuzen, Kyushiu. It was a flourishing seaport in those days. Now it forms the commercial quarter of Fukuoka. It may be remarked that it was near Hakata that the invading fleet of Kublai Khan was destroyed by a tempest in 1381. There is a monument recalling this fact in the public park.

On that night in which the order was brought to Nagasaki to make ready so many gibbets of the cross, there was a certain man of rank who, with his wife, ran hither and thither preparing for martyrdom. Lying with them in the same chamber were their two sons, one a youth of fifteen or sixteen, the other of eleven years. The elder, hearing the noise, jumping from his bed hastened to his father to ask what was happening. The matter having been briefly made known to him he continued his inquiries; "am I to die with you, dear Father?" When his father replied simply, "doubtless it will be so;" "O," said the youth, "with what joy I rejoice, for so it should be that I should follow you!" Then, pointing with his finger to his little brother asleep, "what will be done with him?" he asked. His father answered, "together with us he will be a Martyr." To this the boy rejoined, "now I feel a double gladness, since from this world we shall all pass over together to heaven."

Another boy of fifteen years, in the chief house of Nagasaki when he was asked what answer he expected to make if he were questioned by the emissaries of the King who were ordered to put Christians to death, as to whether he had received baptism or not replied "I will answer that I am a Christian." "But if," his father interposed, "they should wish to kill you on that account what would you do?" He answered, "I will prepare myself for death." "But in what way?" said his father. The boy with wonderful strength of soul answered, tears flowing down his cheeks between his words, "Even unto death I will ask mercy of Jesus!" [*Usque ad mortem implorabo Iesu misericordiam*]. This is enough to show the fervour of these Christians.

Now let us return to the captives. On the first of February they left Facata and came to a place called Karazu,* three leagues distant from Nagoya, where Fazamburus with his followers was waiting for them. He, moved by their old

* Karazu is now Karatsu.

friendship, saluted our Brother Paul and mourned over his wretched state. But Paul said, "to die for the Divine Law and for the heavenly doctrine handed down to us men is not matter for commiseration. One thing alone I ask of thee, and this I do with many prayers, that we may be granted at Nagasaki a short time for confessing and communicating before death." The Franciscan Fathers begged for the same thing. Fazamburus promised all these things to them all, but the promise was not fulfilled, as will appear later.

Fazamburus then approached Ludovico [Louis] (about whom we have spoken,) and seeing his tender years, said to him, "thy life is in my will and power; if thou wilt serve me I will set thee free." Louis answered, "I decide nothing about myself; I will do as it may seem good to Brother Peter." The latter then said "let him accept your terms, only let him be a Christian." "No," replied Fazamburus, "his Christian belief will be taken away from him." Then Louis said, "on this condition I do not desire to live since for this wretched and momentary life I should throw away a blessed and eternal life."

Having at last proceeded further they entered the Kingdom of Figen, and reached a place called Fukasaki, whence early the next morning they departed. And because every hour they saw themselves nearer death they chose to make the rest of the journey on foot, which they did in great cold although worn out by the bad roads, as far as to Sononcho,* which is in the realm of Omurandoni and distant eight or nine leagues from Nagasacho.

On the fourth of February the captives reached Sononcho about midday. At the same time came two of the Society, Father Franciscus Pasius and Father Ioannes Rodriguez, who had been sent by the Vice-Provincial to fortify the holy band with the sacraments of Confession [sic: "*confessionis*"] and of Holy Communion. But, because Fazamburus had preceded them and had left them they, were not able to satisfy their wish

* *Sononcho* or *Sononchi* is Sonogi.

in this regard; in short, Father Rodriguez was barely able to get permission from the guards to greet them and embrace them. There remained consolation passing belief for both sides, yet not without tears of love when the said Father came into sight. He greeted all in the name of the Vice-Provincial with exceeding love and with words suited to the occasion, especially cheering their spirits for the glorious combat. At the end he added that he had come in order that after he had said holy Mass he might grant them the Divine Body of Christ, but that now this could not be done,—their departure having been hastened: at Nagasaki he would make up for this as much as could be. Brother Paul after he had embraced the Father answered in a calm voice that they entirely trusted that through the mercy of God the Church in Japan would by means of this persecution receive a great increase. A proof of this he had in this, that while the very persecution was going on and at the very moment when the Gentiles were rejecting belief in Christ he himself while in prison at Osaka under their hand had baptized six persons.

Then the Father embraced Brother Peter, who related to him his deeds during the journey, and then said in a very humble manner that he, in the name of all his fellows, heartily asked pardon from Father Vice-Provincial for all the wrongs which they had done him. Father Rodriguez likewise, in the name of the Society asked forgiveness of Brother Peter for any offences of which the Society might have been guilty. When this was done Father Rodriguez afresh, steeped with the dew of many tears, repeated the embrace. Finally Father Rodriguez turning to the Japanese and briefly communiog with them, spoke of the great value in which they ought to hold this happy departure from life. Then he went away and with Father Pasius hurried back to Nagasaki to arrange with Fazamburus about the ministering of the sacraments to the band of captives according to his promise.

As evening drew on while they were making their embarkation (for a journey of about seven leagues to Tonkizu

had to be made) attendants cast ropes about the necks of the captives and bound behind their backs the hands of all, except the Franciscan Fathers, and in no long time they reached Tonkizu, but had to remain all night in the ship suffering from extreme cold.

Fazamburus had prepared inns for all the Twenty-six at Nagasaki, but, fearing a riot because the place was filled with Christians, he changed his mind and decided that they must stay outside Nagasaki until the following day, which was the feast of St. Agatha, and then to suffer the extreme penalty. And so when the crosses and all the other things had been carried to the place of punishment, he settled all things in due order so that in one moment everything might be perfectly carried to a conclusion. When day broke seasonably he took care to inform us to send Father Pasius instantly and that he would send a man with him to lead him to a place close to the place of death where, after the crowd had been ordered to stop he could hear the confessions of the three of the Society and of no others,—he could grant nothing more. As for communion he said that it did not seem necessary, for since they were dying for the sake of Christ no other *viaticum* was needed.

Father Pasius, with Father Rodriguez and the servant of Fazamburus, at once went to Ucacamo where there was an asylum for incurables, and there he waited. But Father Rodriguez went on further so as to meet them and warn them that in a few hours they must die. When they heard this, with cheerful faces they gave thanks to our Lord God, especially the good Father Peter who had come on horseback reciting the Divine Office. But when they reached the place where the servant of Fazamburus was waiting Father Pasius ordered the soldiers to stop, and, having led Brother Paul into the asylum he heard his confession of his whole life. Then the other two followed, and when the confession was finished they all three renewed the usual vows to the Society, encircling the Father in the place of Father Vice-Provincial.

While Father Pasius was listening to our three Brothers, some of their associates who had remained in the street, kneeling down in the snow recited the Rosary; others while seated commended themselves to our Lord; while the rest encouraged each other for martyrdom. Father Pasius leaving them thus at once hastened to Fazamburus, who had now come to the place of execution, to ask permission from him to encourage them to die valiantly, which, although reluctantly, he granted. Meanwhile Father Rodriguez disposed of his work of briefly reconciling these, and with pious word exhorted them to constancy. At last, when the mandate from Fazamburus which they had been waiting for was brought, it was wonderful to see with what quickness they rose to their feet and went forward to meet the crosses. But Fazamburus seeing them drawing near with such great gladness was struck quite dumb, and, since he could not conjecture the cause, asked Father Pasius whence came such rapture in so mournful a sight. The latter set forth the cause to the man, but because he did not grasp what was meant by "spirits of God" [*sed quia non capiebat quae sunt spiritus Dei*"] he said "the cause must be of the best yet for himself he would never choose the cross for the sake of it."

The same Father then took action for the liberation of the two who had been taken captive in the course of the journey and who had not been included in the royal proscription, but Fazamburus answered that although they were not included in it he nevertheless could not send them away since their names had been added to the royal sentence by his servants. And thus all attempts to liberate these two came to nothing, Divine Providence, by which all things are ruled, having so disposed. The most reverend Bishop of Nagasaki was living there then, but, not being able to come to the place of their passion, by the good will of Fazamburus he sent his benediction to all the victims; but to the Franciscan Fathers by name. To whom in turn Father Commissarius ordered great thanks to be returned in the name of them all, at the same time also having

begged the favour, as was fit, that they might be followed by his blessing.

IN WHAT MANNER THESE TWENTY-SIX WERE FASTENED
TO THE CROSS.

Fazamburus had ordered that these men should suffer death in the usual place of public execution, on which some crosses were then standing, but on account of the objection of the Portuguese he was obliged to change that intention. On the other side of the way, turned towards the sea, a hill rose with a level place large enough to hold twenty-six crosses with their victims,—the very image of Mount Calvary,—which could be climbed as by steps. Hither, then, Fazamburus to favour the Portuguese, caused the crosses to be brought, for they were thinking of erecting a church there to the memory of these blessed athletes of Christ and of calling it St. Mary of the Martyrs (*Sanctam Mariam Martyrum*).

The crosses which the Japanese use for the infliction of the penalty of death upon criminals has two transverse beams, one for the arms, the other for the feet; also to the middle of the cross is fastened a short piece of wood to sustain the weight of the body, and the culprit sits upon it as upon a horse (i.e. astride). Every cross therefore consists of four pieces of wood, as is clear from the picture accompanying this account. (There is a rude sketch of such a cross in the *Acta*). Nails are not used, but they bind the hands and feet either with ropes or with iron manacles which are fastened to the transverse beams with nails. The neck also is bound around with an iron wire fastened into the wood. Likewise they bind to the cross both the body and the arms between the shoulders and the elbows so that the whole body is held well in place. Then they let down the cross into a hole dug for it and make it firm by casting in stones and earth well rammed down. At once the executioner comes up with a very sharp lance, not unlike a two-edged sword, and thrusts it with so great force into the right side of the crucified that it penetrates to the left side even

to the heart. Sometimes there are two executioners who from either side pierce, so that the lances by their transverse course represent the form of a Cross (i.e. a St. Andrew's Cross inside the body of the sufferer). And so it happens that by one only outpouring of blood the victims yield up their spirit to God. And if they should not at once die the executioner doubles his thrust: thus they make an end ("*si non statim moriantur duplicat ictum carnifex: atque ita finem faciunt.*")

When therefore the brave soldiers of Christ had reached this place Fazamburus took care to surround the whole hill with guards, so that only a space of seven or eight paces was between them and the crosses, and he suffered no one to be nearer, except the ministers of righteousness, Father Pasius and Father Rodriguez. Entrance into the enclosure having been made, new delight sprang up in the soldiery of Christ from the sight of the crosses. Father Martin lifted up his voice and sang the canticle *Benedictus Dominus Deus Israel* (Blessed be the Lord God of Israel, or Song of Zacharias, St. Luke i. 68). Father Peter with his eyes fixed on heaven stood as if absorbed in deep contemplation. Little Ludovico (*Ludoviculus*) instantly asked which was his own cross, and on its being shown him, ran up to it with great devotion and fervour. They were all however as in a moment of time bound to the cross, for everyone of them had his own attendant, and all things needed for each were ready to hand.

Here, however, is the order in which the Crucified were placed. Each was separated by three or four paces from another, and they were turned so as to face Nagasaki. At the right of the Franciscan Fathers were ten Japanese, and the other ten, including the three from the Society at the left. But beginning from the eastern side, the first was Francis,—he who had joined the Franciscan Fathers to help them, and who, as we have related, had been added to the number of the captives by the soldiers. He had been baptized eight months before. The second was Cosmus Takegia, from the kingdom of Oari, who likewise had recently been baptized. By trade he was a

sword sharpener. He had been taken at Osaka with Father Martín when acting as interpreter. Peter Sukejiro held the third place. He was another who had followed the Fathers that he might give his services to the captives. The fourth was Michael Cozachi, of the Kingdom of Ise, whose pursuit was the making of arrows. In the fifth place followed Jacobus Ghisai. He was a member of our Society, sixty four years of age. He was a very old Christian, and of good example. He had betaken himself to our house in order to give himself altogether to God, and administered external affairs with great charity. He was singularly devoted to meditation on the Passion of our Lord. Next to him was Paul Miki, a Japanese of thirty-three years. He had been baptized while still a boy, and before he was eleven years old had been received into the Society. (In another chapter of the general account the life of this Paul Miki is narrated and in that chapter it is said that Paul was baptized in 1568, at the same time as his father, and that in his eleventh year he was given by his father into the care of Father Organtino that under the discipline of the Society [of Jesus] he might be instructed in learning and in virtue). He was a preacher and burned with zeal for the aid of his neighbor, as can be gathered from what I shall now say. Ten or twelve days before watchmen were set before our House at Osaka he met by chance a great crowd which had gathered in consequence of the sentencing by a Magistrate of a heathen to death on account of I know not what crime, and which (crowd) was accompanying him to the place of punishment. With great spirit (Paul) made his way through the dense crowd up to the culprit and he preaches to the man until he came to the place where his head was to be struck off. The man yielding to the truth he baptizes him, and he went up to heaven calling upon the Name of JESUS and MARY." The seventh was Paul Ibarchi, from Oari, who had recently been joined to Christ. The eighth was Ioannes, whose birth-place was Goto. He was nineteen years old and had been grounded in the faith

from his early boyhood, and finally, as we have said above, had been enrolled in the Society. The ninth was Ludovico (Louis), a boy of eleven or twelve years who had been a Christian a few months; he was of a lively nature and was the nephew of the above named Paul Ibarchi. The tenth was Antonius, of Nagasaki a youth of thirteen years, very frank by nature. Father F. Peter followed as the eleventh. He was from the diocese of Avilano in Spain. He was forty-eight years of age, very religious, learned. He was a preacher burning with zeal for souls. The twelfth F. Martinus *de Ascensione*, was from Varanguela of Cantabria. He was in his thirtieth year. He had come to Japan with F. Franciscus Blancus in 1596. The thirteenth was F. Philippus *de Iesu*, a Mexican who had been captured in the ship wrecked on Tozza (Tosa). He had come to Meaco to receive holy orders from the Bishop and afterward (he intended) to return to Manila, when he had been sent for the same purpose to New Spain. The fourteenth was F. Gonsalvus Garzia, from Bazaino in the East Indies, who, crossing from Japan to Manila had there given his name to the Order of St. Francis, and preached in Japanese with great force. The fifteenth was F. Francis Blancus from Monteregio in Galicia. He was about thirty. F. Franciscus *de St. Michael* was the sixteenth. He came from Parilia, not far from Vallisoletto. He was in his fifty-third year, and was a good man and humble, as he showed forth most admirably even to death. Matthias was the seventeenth. He had been a Christian no long time. We have said many things about him already. Leo Carasumarus from Oari was the eighteenth, a Christian for seven or eight years. He was the principal interpreter of the Franciscan Fathers. He was in the highest degree devoted to works of charity, especially towards incurables. He was the youngest brother Paul Ibarchi above mentioned, and paternal uncle of Ludovico (Louis). The nineteenth was Ventura of Meaco, who had been baptized in his tender years, and afterward, having been left as a pupil in an order of Bonzes had become a renegade. But on a certain day he

called to mind that he was baptized and, by the Franciscan Fathers was restored to Holy Church, in which serving faithfully he merited so happy a lot. The twentieth was Thomas Cozachi, a son of Michael Cozachi above mentioned. He was in his fifteenth year. Joachim Saccakibara was the twenty first,—forty years old. Franciscus, a physician of Meaco was the twenty-second. Thomas Danchi, an old Christian and interpreter of the Franciscans was the twenty-third. Twenty-four (xxiv) Ioannes Chimoia. Twenty-five (xxv) Gabriel, from the kingdom of Ise, nineteen years of age. The last of all was Paulus Suzuki, from Oari, who was likewise interpreter of the Franciscans.

Fastened then in this order to the crosses, it was marvellous to see the constancy of all, to which they were exhorted partly by Father Pasius, partly by Father Rodriguez. Father Commissarius stood ever as if unmoved, with his eyes bent heavenward. F. Martinus sang certain Psalms of thanksgiving for the Divine goodness, adding the versicle, *In manus tuas Domine*. Father Franciscus Blancus also gave thanks to God with a loud voice. Father Gonsalvus raising his voice very high, said the Lord's Prayer and the Angelical Salutation (Hail, Mary, full of grace, etc.) Paul Miki, our brother, seeing himself standing upon the most honourable platform of all that he had ever had, first of all declared to the bystanders, the Japanese and those from the Society of Jesus, that he was to die for the preaching of the Gospel and said he thanked God for this extraordinary blessing, and then he added these words: "Since I have reached this point of time I think
 "that none of you will believe that I will be sparing of
 "the truth. I declare therefore to you that there is no other
 "way to salvation except that which Christians maintain.
 "And, since it teaches me to pardon my enemies and
 "all who have given offence me, I freely forgive the King and
 "all who have brought about my death, and I beseech
 "them to become Christians by baptism, (*ut Christiano baptismo initiari velint*). From this point onward with his eyes

turned to his companions he began to animate them in this last conflict, [and] thereupon a certain gladness shone out in all their faces, but in Ludovico this joy was matchless;—when a certain other Christian called out to him that in a short while he would be in Paradise, by the motion of his fingers and of his whole body he was seen to be so full of delight that the eyes of all who were looking on turned to him. Antonius, who was by the side of Ludovico, with his eyes fixed on heaven, after invoking the most holy Name of *Jesus* and of *Mary*, sang the Psalm *Laudate pueri Dominum* (Psalm 113 English version: Praise the Lord ye servants!) which he had learned at Nagasaki in the Catechetical School; for in this school the duty of learning certain psalms was taught. Others, finally, with serene countenance repeated "*Iesu, Maria!*" Some also exhorted the bystanders to a worthy Christian life and by these and other like actions made plain their own readiness to die. Then four executioners began to draw out from their sheaths (which the Japanese use) the lances; at the horrible sight of which all the faithful cried out "*IESU, MARIA!*" and, what is more, a most mournful wailing from the sufferers followed borne up to the very heavens. The executioners with one or another thrust put every one of them to death. If any gave a sign of life he was pierced through again. Blessed Peter Baptista while the others were being slain blessed them with his hand, as much as he was able to move it (i.e. he made the Sign of the Cross towards each) and also upon the lictors themselves when they drew near to slay him. He was put to death the last of all, pronouncing these words: "*In manus tuas, Domine commendo spiritum meum.*" And from this time the ardour of the Christians had free course, for they began to run up to the crosses through the ranks of the guards heedless of their blows, —some to steep their kerchiefs (*sudaria*) in the blood of the Martyrs, others trying to tear off something from the hem of their garments, still others that they might carry away into another place something of their relics. Such was the happy passing away of the soldiery of Christ, who, contending boldly,

gained a glorious victory over the enemy. But, that their innocence might appear to all, God permitted that Fazamburus should take care to erect on this spot a spear upon which was written their death sentence.

Although Fazamburus was not a little inflamed against those who by a sort of holy violence snatched away some things from these servants of God, and therefore ordered his underlings to drive away everybody with blows so that they would return to Nagasaki, yet afterwards he returned to his own house, and then so many ran to that place from all sides in order to cut off something from the clothes of the Martyrs that many of those on the crosses were not decently covered particularly the nine Religious. On this account the steward of the Confraternity of Mercy took care that they should be covered with mats made of rushes in place of their garments. So many of the same religion ran to the spot and in such great numbers, even from remote regions, that Fazamburus was compelled to double the guards at the entrance so as to keep them out, and he ordered the leaders of these soldiers, on pain of losing their own lives, not to suffer anyone to take away a body from the number of the crucified. But not even by this severity could he hold in check their dutiful affection [*pietas*]: a very large number, under pretext of transacting some other business, turned their course towards the hill only to venerate the relics of the servants of God.

Many other things might be added to this account, which, for the sake of brevity, I leave out. This only I say, that the fruit of this glorious martyrdom remains, because all the Christians, new as well as old, have been singularly confirmed in the faith, and stir up in each other desire for the way of eternal salvation, and firmly settle their minds to give their lives for the confession of the name of Christian. And now they call to mind that there was a portent of this martyrdom in the crosses miraculously found, one in Obama in the year MDLXXXIX, and another in Faconda in the year MDXCII. Wherefore they hold the firmest hope that a most abundant

harvest will follow. And the very Gentiles who were present at that sight were vehemently moved by the joy and the courage with which those Twenty-six servants of God mounted the cross, through which, certain of a heavenly reward far surpassing all human intelligence, they bore death. And already some [of these Gentiles] have come to Nagasaki for the sake of receiving the sacred washing, which they are demanding with might and main.

REMARK

After the reading of the Paper some discussion ensued and it was remarked that the original chronicle of Father Froes had apparently been worked over with the aid of later, unnamed and unidentified documents by the editor of the *Acta*, and, further, that some things appear strange. One of these was the suddenness of the outbreak of the persecution. Another was the easy access of persons to the martyrs in their journey. Mr. Sweet was asked in regard to these things. Another questioner suggested that the emotional character of the narrative in certain places and at the same time the frank and matter of fact manner in which these incidents were spoken of seemed unreal.

The writer of the paper in summing up said that so far as he could gather from side readings by which he had attempted to "control" the historicity of the chronicle there *was* a certain element of rivalry between the Jesuits and the Franciscans, and that it seemed fairly clear that but for the rashness, and imprudent seal of the Franciscans for martyrdom, the persecution would not have taken place then. Hideyoshi was, notoriously, partial to the Company. The Franciscans would take no warning from their Jesuit friends, who urged them to at least an outward observance of the terms of the hostile edict, and to be patient. It would seem as if the Jesuits were, and rightly, mindful of the danger lest the neophytes should apostatize. Hideyoshi was well aware that the Jesuits were still secretly at work, but, so long as no flagrant disregard of his edict was manifested, condoned their work and even connived at their continued efforts. It seems as if there were a little reproachfulness in the remarks by Paul Miki when he embraced the Franciscans and thanked them for the honour gained through them.

As for the working over of the chronicle of Father Froes by *Bollandus*, the editor of the *Acta Sanctorum*, it is of course a fact, and in the book the text is accompanied by copious marginal notes with references to places. In the paper it was impossible to indicate these things. As regards free access to the condemned there is nothing strange. In the persecutions of the primitive ages such visits and acts of compassion were frequent. Concerning the open expression of aroused feelings and the simple frank manner in which they are related we must remember that the *occasion* and its pitiful accompaniments naturally would arouse very intense emotion, and at that period even Anglo-Saxons were wont to give vent to deep feelings with full freedom; how natural, then, for the deeply-sensitive Japanese and their Spanish and Portuguese fellows to express their feelings, and, in their own matter of fact way to say what they felt! It all seems true to life.

REPORT OF COUNCIL FOR THE YEAR 1915

*Read and Approved at the Annual General Meeting,
January, 1916*

The following is an account of the Society's work during the year 1915:—

The number of General Meetings held during the year was six. The dates of the meetings, together with the lecture or paper given at each, were as follows:

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| January 27th | (At the Sanyentei, Shiba Park)—Lecture on "Glimpses of a Native State of India" by Professor Ralph C. Whitnack, M.A., of Keio University. |
| February 24th | (At Keio University)—Lecture on "The Influence of Greek Philosophy and Asiatic Mystery Religions on Christianity" by Dean Shailer Matthews, Ph. D., of the University of Chicago. |
| March | (Meeting omitted). |
| April 21st | (At Keio University)—Paper on "The Reminiscences of a Court Lady of the Tenth Century; extracts from a translation of the Makura no Soshi" by Mr. G. B. Sansom. |
| May 19th | (At the British Embassy)—Paper on "The Arrest and Death of the Twenty-Six at Nagasaki, February 1597; excerpts from Froës' contemporary account, from the Bollandist Acta-Sanctorum" by Rev. Charles F. Sweet. |

- June 16th (At Keio University)—Paper on "Agricultural Implements in Japan" by Rev. J. M. McCaleb ; with a supplementary communication on the same topic from Mr. J. Struthers, M.A.
- October 20th (At the British Embassy)—Lecture on "The People, Institutions and Religion of Tibet" by Sarat Chandra Das, C.I.E., of India.
- November (Meeting omitted).

Report of Annual Meeting

The Annual General Meeting of the Society was held at the Sanyentai, Shiba Park, on Wednesday, January 27th, 1915.

In the absence of the President, H. E. Sir Conyngham Greene, the chair was taken by Professor J. T. Swift, Vice-President. The meeting was well attended.

The annual report of the Council for the year 1914 was presented to the meeting and unanimously adopted. The election of officers followed.

The business of the meeting having been concluded, a lecture was delivered by Professor R. C. Whitnack, M.A., late Economic Adviser to the Baroda State Government, on "Glimpses of a Native State of India."

The meeting was followed at 7 p.m. by a dinner at which the members and their friends to the number of 77 were present. Prof. J. T. Swift was in the chair and the guests of the evening were Prof. Inouye of the Imperial University, Prof. Whitnack, and Dr. Shailer Matthews, Dean of the University of Chicago.

Speeches were made by Prof. Swift, Dr. MacCauley, Baron Kikkawa, Prof. Price, Rev. T. MacNair, Dr. Shailer Matthews and Prof. Whitnack.

Dr. MacCauley in his speech gave an interesting account of the history of the Society from its foundation in 1872 (printed in Vol. XLIII, Part II, of the Transactions).

Work of Council

Council meetings have been held regularly during the year.

The Council have to report the following matters which have occupied their attention.

(1) Publications

The Society published Volume XLIII in two parts :

Part 1.—170 pp. containing *Bibliography of Early Japanese Spanish Relations* by James A. Robertson, L.H.D.

Part 2.—137 pp. containing *A Survey of the Satsuma Dialect* by Wm. L. Schwartz, B.A.

In addition to the above a Supplement containing the Constitution, By-Laws, etc., was printed, and Volume XVI, Part 2, was reprinted.

(2) Organization Committee

The Report of Council to the Annual Meeting, held in January 1915, contained the Organization Committee's classified lists of contributions to the Society's *Transactions* dealing with *Religion and Philosophy* and with *Economics and Industry*; together with numerous suggestions for further contributions along these lines. It is hoped that members and friends will continue to keep those suggestions in mind, although they are not repeated here. The Organization Committee has recently prepared another list, covering the field of Biography, which is given below. The Committee has also in preparation yet another list of contributions published and invited, relating to the physical and natural sciences. This list will probably be presented at the next annual meeting. It is expected that these classified lists of contributions already made will, before long, develop into a complete subject-index of the *Transactions*, which should enhance the usefulness of the papers by facilitat-

ing convenient reference; but the immediate purpose is rather to stimulate further contributions.

Biographical Articles already contributed :—

Musobyoye: the Japanese Gulliver, by B. H. Chamberlain,
Vol. VII, Part IV.

Ino Chukëi, Japanese Surveyor and Cartographer, by C. G.
Knott, Vol. XVI, Part II.

Gobunsho, or Ofumi, Rennyo Shonin, by J. Troup, Vol. XVII,
Part I.

Tokugawa Princes of Mito, by E. W. Clement, Vol. XVIII,
Part I.

A Japanese Philosopher, by George Wm. Knox, Vol. XX,
Part I.

Life of Date Masamune, by C. Meriwether, Vol. XXI.

Notes on Ninomiya Sontoku, by J. H. Longford, Vol. XXII,
Part I.

A Review of the History of Formosa, and a sketch of the Life
of Koxinga, the First King of Formosa, by Jas. W.
Davidson, Vol. XXIV.

Chhoi Chhung, a Korean Märchen, by W. G. Aston, Vol.
XXVIII.

Arai Hakuseki, Translation from Hyo-chu-ori, by 'Dr. G. W.
Knox, Vol. XXX, Part II.

Life of Watanabe Noboru, by Miss Ballard, Vol. XXXVII.

Notes on Kamo Chomei, by Karel Jan. Hora, Vol. XXXIV,
Part I.

Life and Teaching of Nakae Toju, by G. M. Fisher, Vol.
XXXVI, Part I.

Ninomiya Sontoku, by R. C. Armstrong, Vol. XXXVIII,
Part II.

Osada's Life of Takano Nagahide, by D. C. Greene, D.D., Vol.
XLI, Part III. ¶

Yoshida Shoin, by H. E. Coleman, not yet printed.

A list of Suggested Biographical Sketches will be issued
later.

(3) Library

The following volumes have been added to the Library during the year :

Dickins :—Chushingura, or the Loyal League.

Fraser, H. :—A Diplomatist's Wife in Japan.

Capt. F. Brinkley, R. A. :—A History of the Japanese People.

* H. I. J. M.'s Residency General :—The Second Annual Report on Reforms and Progress in Korea (1908-9).

* Government General of Chosen :—Annual Report on Reforms and Progress in Chosen or Korea. (1910-12), (1911-12), (1912-13).

* Archaeological Survey of India. Annual Report. (1909-10), (1910-11).

* Archaeological Survey of India. Antiquities of Indian Tibet. Part I.

* Braithwaite, G. :—Life of Sogoro, the Farmer Patriot of Sakura.

Lombard, F. A. :—Pre-Meiji Education in Japan. A Study of Japanese Education previous to the Restoration of 1868.

Japan Evangelist. 1911, 1912, 1914.

Takenobu, Y. :—The Japan Year Book. 1914.

Unkichi, Kawai :—The Crown-Imperial.

Louis L. Seaman :—The Real Triumph of Japan.

* Studies and Documents on the War.

Weiss, A. :—The Violation by Germany of the Neutrality of Belgium and Luxembourg.

Bedien, J. :—How Germany Seeks to Justify her Atrocities.

Durkheim, E. and Denis, E. :—Who Wanted War?

Reiss, R. A. :—How Austria-Hungary Waged War in Serbia.

* Donations.

Bedier, J.:—German Atrocities from German Evidence.

Lavis, E. and Audler, Ch.:—German Theory and Practice of War.

* Garrett, A. C.:—Stephen Grellet.

* Griffis, W. E.—Millard Fillmore.

* Penn, W.—A Concise Biographical Sketch of the Principles of Quakerism.

* Dymond, J.:—Essays on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind.

* Department of Education:—Fortieth Annual Report of the Minister of State for Education for 1912-1913.

* Jonker, J. C. G.:—Rottinesche Spraakkunst.

* Archaeological Survey of India:—Annual Report 1911-12.

(4) Amendments

Art. XVI of the Constitution has been amended to read as follows:

"All members of the Society shall be elected by the Council. They shall be proposed at one meeting of the Council and balloted for at the next, one black ball in five to exclude; but the Council may, if they deem it advisable, and if there is no objection, propose and elect a member at one and the same meeting. The election of members shall be announced at the General Meeting following."

Council have appointed a Special Committee on Revision of Supplement, for the following purposes:

(1) To review the Constitution, By-laws and List of Transactions (including price-lists).

(2) To prepare author and subject indexes of the Transactions.

(3) To recommend any desirable changes in the Constitution, By-laws, list of Transactions, or in the Supplement generally.

* Donations.

(5) Report of Corresponding Secretary

In April a letter was sent to seven members of the Society who were considerably in arrear with their subscriptions. Answers from two of these have been received, one only remitting payment.

In May a circular letter was sent to 100 leading Libraries of the U.S.A., drawing attention to the publications of the Society. From 7 of the Librarians acknowledgements have been received; in one case exchange of publications was suggested, but the Council has not accepted the proposal, as the available publications of the University in question are not on the lines that our Society is set upon investigating, and we have to be careful not to increase our exchanges without adequate call. In another case definite inquiry as to price of our Transactions was made; the enquiry has been answered, and there at present the matter rests.

(6) Honorary Treasurer's Report

Receipts		
		Yen
To Balance brought forward 31st December, 1914.		348.90
To Memberships		1,525.00
(A) Annual Subscriptions	1,205.00	
(B) Arrears paid up	65.00	
(C) Life Subscription a/c	60.00	
(D) Library (30 year)	60.00	
(E) Entrance Fees	135.00	
To Transactions sold		247.00
To Murdoch's History Vol. 1 sold		125.00
To Interest, Exchange and Sundries		10.96
		<hr/>
		2,256.86
		<hr/>
Expenditures		
By petties for Secretaries, Editor and Treasurer.....		78.66
By Librarian.....		234.96

(A) Assistant	160.00
(B) Books	20.00
(C) Binding and Petties.....	54.96
By Rent, Meetings	241.65
By Transactions.....	1,178.20
(A) Vol. 43 parts 1, 2, and Supplement	769.76
(B) Reprinting Back Numbers etc.	152.05
(C) Packing and Distribution.	96.99
(D) Advertising	14.28
(E) Insurance.....	68.42
(F) Other per contras	76.70
By Murdoch's History Vol. 1	26.25
By Exchange and Sundries	6.25
By Balance carried forward	491.49
	<u>2,256.86</u>

Comparative Summary of Accounts 1911 to 1915

Receipts

	1911	1912	1913	1914	1915
To Membership.....	1335.10	1550.00	2224.00	1752.50	1525.00
" Transactions sold	646.48	774.14	651.54	649.64	247.00
" Murdoch's History sold	639.60	913.29	252.20	163.00	125.00
" Interest & Sundries.....	40.90	103.75	171.25	73.30	10.96
Total	2662.08	3341.19	3298.99	2638.44	1907.96
Balance brought forward	1354.21	2458.94	2083.28	1876.11	348.90
	<u>4016.29</u>	<u>5800.13</u>	<u>5382.27</u>	<u>4514.55</u>	<u>2256.86</u>

Expenditures

By Transactions published	458.75	716.54	2132.71	3589.47	1178.20
" Murdoch's History	509.13	1603.00	57.59	3.62	26.25
" Library	50.00	782.00	683.05	172.00	234.96
" Lectures	—	245.00	—	—	—
" Administration	207.72	213.42	290.40	118.55	78.06

By Rent & Sundries	305.05	156.86	222.46	257.16	247.90
„ Furniture	—	—	119.95	24.85	—
Total	1557.35	3716.85	4506.16	4155.65	1765.37
Balance carried forward	2558.94	2083.28	1876.11	348.90	491.49
	<u>4016.29</u>	<u>5800.13</u>	<u>5382.27</u>	<u>4514.54</u>	<u>2256.86</u>

Membership

There have been recorded during the year 6 deaths and 10 resignations, 6 names have been removed for non-payment of dues or on account of communications from the Society being returned undelivered. On the other side 35 new members have been elected, making a total gain of 13.

Honorary Members on roll of Society	26
do. living	6
Life Members	147
Annual Members	284
Libraries (30 years)	18
Libraries (annual)	4
Total	<u>457</u>

Property

The most recent report of the stock of Transactions from the agents is at 30th November 1915. The property of the Society may be put as follows :—

	Yen
Balance carried forward	491.49
Transactions as at 30/11/15 say	14,000.00
Murdoch's History Vol. 1 say.....	1,125.00
Library (insured value)	<u>5,000.00</u>
Total	20,616.49

The Transaction are now written down to an average of below Sen 50 per copy and Murdoch's History Vol. 1 to Yen 2.25 per copy.

N.C.
2

"A book that is shut is but a block"

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